

# The Baptist Record.

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Integrity and Fidelity to the Cause of Christ.

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## BAPTIST RECORD

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## AN INTERPRETATION.

What is the Meaning of Romans 10:4?

"For Christ is the end of the law unto righteousness to everyone that believeth."

There are three interpretations given to this passage. (1)

Christ is the end, the fulfillment

of the law to every one who believeth.

(2) That Christ is the termination of the law to every one that believeth.

(3) Christ is the end, the purpose of the law; the law's purpose was and is to bring the world, and especially

the believers up to Christ. The second interpretation seems to be the right one; that is that Christ is the termination of (the) law to every one who believes.

This interpretation seems to harmonize best with all conditions of the text.

1. The word *law*, in the expression, "the end of the law,"

harmonizes with this view.

There is no article, "the" before "law" in the Greek, and evidently refers to "law" as a principle, and not to the Mosaic law as such. The application of the term "law" is general, as is shown from the drift of Paul's argument, especially in view of the words, "to every one who believeth." These words are universal in their scope, and apply to Gentiles as well as Jews. But such could not be if the word "law" had reference to the Mosaic law. The theological idea is the same as that found in the expanded form in Eph. 2:15: "He abolished in his flesh the enmity, even the law of commandments contained in ordinances." Again in Col. 2:14: "Having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." The terms here employed have a wider application than to that of the Mosaic law. It embraces the whole law principle, and the whole was put an end to, brought to a termination. On the cross Christ cancelled the bond which stood against us. This bond Christ has put out of sight forever.

2. The word *telos*, "end,"

never means fulfillment. The New Testament has a word of kindred origin which does

mean to carry to completion, a fulfillment. The word rendered "end" means termination, as the "end of life is death." There are passages in which Christ is spoken of as the fulfillment of the law, in that all that was typical found its fulfillment in Christ. But in such passages the reference is not to law as a principle.

3. This interpretation is demanded by the context. This fourth verse is introduced by the word "for," showing that it is intended to explain the preceding verse, which contrasts two methods of obtaining righteousness. The one, law righteousness, is wrong; the other, righteousness by faith, is right. Paul shows that the reason why one is wrong is because Christ has put an end to it. Paul is contrasting two methods. The great principle of law, "Do this and live," has been displaced by,

"Live and do this." The pur-

pose which Christ had in putting an end to law, was for righteousness to every one who believeth.

The law cursed us, but Christ removed us from the domain of

law by putting an end to law, that righteousness might be given to every one who believeth.

All self-righteousness comes from doing, and as Christ has

put an end to law he has put an end to all self-righteousness.

This he has done that all who believe may have the favor of God.

Then to continue to seek the favor of God by setting a righteousness of our own is to ignore Christ.

It is to seek a method of righteousness which has no divine authority and must grow out of one's ignorance of God's method of righteousness, which set of saith in Jesus Christ.

This view herein contended for is more adopted

by Boise, Gifford Meyer, Beet,

Sundy and others, and the only

one which seems to accord with the conditions of the text.

"THEY that honor me I will honor, and they despise me shall be lightly esteemed."

That was the message that God sent to Eli, the High Priest of Israel when he was

forgetting God, and allowing

matters to go contrary to the

divine law of His Word.

The sequel of Eli's pitiable death shows what God meant. Let us beware lest a similar or worse thing befall us,

"for God is not dead."

We are sorry to hear that our

Brother Cranfill of the Texas

Standard, has been sick. We

judge he must have been rather

bad off from one to which he

puts in his paper about THE

RECORD. He says: "THE BAPTIST RECORD says that First Baptist church of Waco, when it de-

posited M. T. Martin, acted without a council of elders."

NOW, THE RECORD never said any

such thing. Bro. Cranfill should

have read just what we did say.

We said "the Waco church's ac-

tion was unworthy of the church

because she acted without a

council of the sisterhood of

churches." We maintain our

position. We know we are right.

Now, with respect to what

Brother Cranfill says about THE

RECORD's lack of veracity, we

remain serene, and shall so con-

tinue until we are brought be-

fore the courts for libel. We do

want to say, however, that such

an insinuation as that made by

Brother Cranfill is unworthy of

any man who claims to be a

Christian, a minister of the gos-

pel, and the editor of a Baptist

paper. Bro. C. ought to be

heartily ashamed of himself.

Such language can do nothing

but harm, and far more to him

self than to us.

WE would that we had a cotton

patch. We think we are in a

splendid condition to appreciate

the "first bale". Any way we

wish every one of our subscrib-

ers would think of us when they

sell their "first bale," and then

consider what they would have

us do if we were in their place

and they in ours, and "do just

that way. Brethren, we would

like a good lot of that sort of

religion right now. We wait to

A very interesting recogni-

tion service was held, with the

Good Hope Baptist church (col-

ored) of this city, on the 23rd

ult. The church having secured

the services of Eld. C. H. Riv-

ers, of Eutaw, Ala., as pastor,

invited Dr. R. A. Venable, THE

RECORD editor, and several other

Elders and brethren, to partic-

ipate in an installation or recog-

nition service. Dr. Venable, on

account of serious illness, was

unable to attend, which placed

double work on THE RECORD

man, in speaking on the nature

of the church and its relation to

the pastor. Of course it was too

large a place for such a man to

fill, but he managed to "rattle

around" in it sufficiently to jus-

tify the saying, that what "was

lacking in sense was made up in

sound." A very sensible and

well timed address on the duties

of the pastor to the church was

made by Dr. May, one of the col-

ored physicians of the city, and

the prayers were offered by the

Elders Jones, both of whom are

acceptable pastors of churches

among their people, as well as

Elder Jordan, who very intelli-

gently read the scriptures on the

occasion. The master of cere-

monies was Deacon Hill, a respec-

ted attorney of our city, who did his

part so well that all were well

pleased. Eld. C. H. Rivers is a

preacher of good ability, and

with his large and flourishing

church it is confidently expected

that a new era of prosperity has

begun.

## A Personal Creed.

DEAR RECORD:—I see that a brother of much verbiage is proposing in the *Layman*, under "Convention After-Thoughts," in order to be in the fashion, to bring out a book, or pamphlet, or tract, or some such thing, containing a statement of his doctrinal views, and suggests also that it might be a good thing for all of us to do. Well, it may be so, and I am half way inclined to go in. I have a condition, however, to submit, which I think would be necessary to give force to the doctrinal product. It is this: that in a sort of where-as or preamble there be a well-authenticated statement of the ministerial and moral standing of each one in the various pastorates he may have filled. It has been observed that neither a man's doctrinal views nor preaching ability go far to correct abuses, or to establish righteousness, if there be not a corresponding am- pleness of the virtuous ele- ment.

S. SOAP.

We had a delightful visit from our brother, Rev. John D. Jordan, who was here for a few days with his excellent wife, to visit her parent. They are now in Kentucky at Bro. J.'s old home, where we wish them a happy vacation, and after which, a safe return, greatly refreshed, to their home and work in Se- remy, Ga., where we are doing a good work.

## Good News.

A protracted meeting commenced with the Leona Baptist church, south of Baird, Miss., on Thursday night, August 12, and closed the 21st. It was a meet- ing long to be remembered. All the preaching was done by the pastor, R. M. Richardson, Indiana, the singing was conduct- ed by his daughter, Miss Fannie, who won many laurels from the enthusiastic crowd, for her soul-stirring solos.

The long evenings all the way through were very large; the conduct and attention were exem- plary. The church was greatly revived—15 happy souls were added to the number of the saved, 4 by letter, and 11 by baptism. The waters of Sun- flower River were pleasantly troubled by the followers of Christ. May God bless this church, is the prayer of

"M. QUAD."

## Attention! Attention!

The Chickasahay Baptist As- sociation will hold its next an- nual meeting with the Quitman Baptist church, Quitman, Clarke county, commencing on Saturday before the fourth Sunday in September. I would kindly and urgently request all messengers and friends who expect to attend to send their names to Dr. W. J. McNair, Quitman, Miss., so that homes can be assigned them im- mediately upon their arrival without confusion or mistake. Do not fail to do, as requested, else you may have to camp out and not fare as well as you otherwise would.

J. R. FARISH, Pastor.  
*Quitman Herald* please copy.

DEAR RECORD:—Our meeting at Mount Olive closed after six days, 18 baptized. Bro. M. Ball is with me here at Camp Creek, preaching with power. Three professed faith after the first sermon. God is blessing us. Bro. B. preaches repentance toward God, and faith in our Lord Jesus Christ, and "knowing the terror of the Lord, he persuades men."

</div

### REPLY TO BROTHER ELLIS.

[Having so much matter ahead of Bro. Price's paper, we sent it to Bro. Ellis that he might reply and let both go in the same paper, and thus keep matters together and save time. This accounts for both appearing in the same issue. This is not uncommon with newspapers, as far as we know, but is admissible under similar circumstances. Eds.]

What a pity I did not know at the Convention what the last paragraph of Bro. Ellis' article reveals my ability to discuss all questions "involved in Baptist polity and principles," for I would have made myself famous, in that event.

I am not a D. D.; but I ought to be; for in his judgment I would bear the honor gracefully enough (?). But really, I have been about a little, and studied church polity under one of the great masters—you would not have known it, had I not told you.

Feeling assured that those who, perchance, may read this reply will have more regard for what is written than for him who writes, I gather courage to proceed with greater freedom. Bro. Ellis was my father's friend, and has been the friend of my father's son. I heard him preach when he was no better preacher than some of us now.

I regret that he, who wields so facile a pen, the pen of so ready a writer, should force me to wade through an entire column of rehash from his first communication on the powers, limitations, and so on, of conventions, about which Mississippi Baptists are entirely agreed, in order to find an answer to my question. But I insist that there shall be no obscurantism of the question before us, by the in-

day to take up the subject of a Convention to exercise jurisdiction, how could it be right, judicial and ecclesiastical power have been advisory only, and safe and conservative to take it first? I you can judicial and their labors looked to an investigation on ecclesiastical powers over the partial investigation as a basis that the chart, or constitution, of the constitution on one day such power the churches are in the paper, but the convention, in the same issue. This is not uncommon with newspapers, as far as we know, but is admissible under similar circumstances. Eds.]

How strange that it did not occur to Bro. Ellis that this explanation carries with it his own condemnation, convicting him of the same folly with which he so severely charges his brethren.

If the action on Saturday is to be condemned as unbaptistic, by what fair process of reasoning will the action on Monday escape the same condemnation?

For both had to do with a question of faith and doctrine, over which he tells us the Convention has no authority, which we all readily admit and charge here.

I do not undertake, now, to say that the action on Saturday was right, but I do say that Bro. Ellis is not the man to say it was wrong. Nor do I undertake to say that that action was above comparison to the "sixteenth century Romish hierarchy," but that way. If you know of one that has given us the name. In a best qualified to make the comparison. It does seem to me that Bro. Ellis is the last man in

The charge is preferred; usually the State who ought to charge the accused with an offending brother in this way. If you know of one that has given us the name. In a best qualified to make the comparison. It does seem to me that Bro. Ellis is the last man in

Bro. Price's answer to the four questions above, commits whether three months or three him to the principle that the years apart in assembling, is a Convention, or any kind of a new Convention, it is only necessary to call attention to the in- general religious body, has over general religious body, has over its membership the same judicial authority that the church may exercise over her membership.

Let's see. The church derives their authority from her Lord and King; but where is this authority derived from, which would

claim for a general religious body? He has admitted that the authority of the church has been delegated, and therefore cannot be re-delegated. The late

Convention certainly did condemn the faith of a Baptist, who was in good standing in a church of accredited orthodoxy, and which church was represented

so in each Convention com- coming from the churches, separate and distinct from every other

church, and never more can they interfere with the other

churches, nor bound by other Conventions; and yet each one working

under one constitution—made for them by their constituency,

so as to bind another, and yet each one working under one constitution—made for them by their constituency,

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### THE LATE CONVENTION A JUDICIAL BODY.

Are the Baptists Ready For the Innovation?

BY S. M. ELLIS.

now vital matters among Baptists, and are worthy of your best thought and writing.

I would lay down this proposition for discussion: That the

making a formal deliverance upon the orthodoxy of a Baptist church or her pastor.

In support of the proposition, (1) The Convention is in no

measure to set up standard of measurement and use it.

It is no "assumption of judicial authority," or violation of "Baptist polity and principles," for

the Convention to control, and say who shall compose her membership.

Under his second heading he says: "If the action on Saturday is to be condemned as un-

baptistic, by what fair process of reasoning will the action on Saturday escape the same con-

demnation? For both had to do with a question of faith and doc-

trine." The action on Saturday was a judicial decision, in which a brother was condemned.

"Under his third heading he says: "If the act condemning

Martin's teachings is not judicial and disciplinary, what would the same thing done by the church of his membership be called?" If his church should

do no more than the Convention did, it would only amount to a rebuke suggestion or hint

for him to change his conduct or look out for the consequences.

But a church does proceed against an offending brother in this way. If you know of one that has given us the name. In a best qualified to make the comparison. It does seem to me that Bro. Ellis is the last man in

the body that the Convention did not cases followed by the decision assume such authority in the acquittal or condemnation.

(4) If churches may delegate their authority in matters of discipline to another body, can they at the same time exercise the same authority?

A church derives her authority from her Lord and King; but where is this authority derived from, which would

claim for a general religious body? He has admitted that the authority of the church has been delegated, and therefore cannot be re-delegated. The late

Convention certainly did condemn the faith of a Baptist, who was in good standing in a church of accredited orthodoxy, and which church was represented

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### GRACIOUS Refreshing.

DEAR RECORD: Since the close of the Grenada Convention, I have been out in the field engaged in protracted meeting

four meetings held with church

es in various portions of the State. I began with Bro. J. R. Hughes, at his Maryland church,

in Le Flore county. There we

had no additions to the church, but had a very good meeting indeed.

The church was toned up, and left in an excellent condition

for aggressive work. At the close of the meeting, the brethren

made a good contribution to State missions

Our next appointment was with Bro. V. H. Nelson's church at Sallis. After an eight days

meeting with this church, we

closed, having baptized six persons, and leaving one other for baptism, when the pastor shall return on his regular appointment.

If Dr. Johnson, who is identi-

fied with this so-called Conven-

tion as a leader, will under-

take to defend it, as he has not

failed to show the authority for

advancing the Redeemer's king-

dom. These bodies are but lit-

&lt;p

## OUR FIELD CLASS.

We have been in a meeting with our church at Courtland for the past few days. Bro. W. E.

Ellis, of Greenwood, was with us to do the preaching, and he did it well. We began on Monday, 16th, and continued through the week. Although there were no visible results, yet we trust that the divine blessing may rest upon the Word as spoken, and that it may not return void, but may accomplish His pleasure and prosper in the thing whereunto He has sent it. It was very much regretted that Bro. Ellis could not remain with us longer. But he felt under obligation to be with his people at Greenwood on Sunday, and so left us.

On Monday we received a request to go to Carrollton and be at the burial of that great and good man, our distinguished senior Senator in Congress, General James Z. George, having once been pastor at Carrollton. It was desired that all former pastors be present, but Brethren Sproles and Noffsinger could not be there. A great concourse of people, possibly one thousand, gathered from Carroll and adjoining counties to pay the last tribute of respect to the distinguished dead. The Capital Light Guards and a number of State officials accompanied the remains from Jackson, where they had laid in state during Sunday (15th). Early Tuesday morning, the day of the burial, a Congressional committee arrived on a special train from Washington. The services began in the new Baptist church, which Senator George loved so well, at 11 o'clock. The floral decorations were elaborate, the music well chosen and appropriate. The sermon was delivered by Dr. J. L. Johnson, the present pastor, and the services were participated in by himself, Revs. R. W. Merrill, A. C. Mason and V. H. Nelson. The funeral procession which followed the remains to Evergreen cemetery was the longest ever many since known. Our dear Mississippians will never

know in Carroll county. Some meetings began on Sunday, the forgetful Senator George time later we hope to give some 13th inst., continuing for six took in the moment in Mississippi. personal reminiscences of Gen. days two services a day, with opportunity to get rid of George. While in Carrollton dinner on the ground under the negro domination, the corrupt we had the pleasure of meeting pastorate of that consecrated republican. He was a man a number of former friends, and young Christian brother, B. D. of the late constitutional very much regretted the death Maum, whose very soul seemed Convention which met in 1890, of Clyde Moore, a popular young in every song that was sung, and formed the present State

meeting at Fellowship, Jefferson blessed Savior. The friends from his old churches, Concord, trip, which seems to have been Providence and Ogden, to whom one of the best meetings ever he preached in his young ministry held at Fellowship.

The large crop of perjurers being grown in this State is appalling. The course shows an alarming increase in this particular crime. The great majority of these perjurers are young men, and the worst of it is, that the blind tigers are largely responsible for their downfall and ruin.

These young men are taught to rejoice in this "season of refreshing" in our former best material in the country has been added to her roll our most upright, worthy young men, and our most popular and deserving young ladies such as we can

trust to carry the banner of the Cross to future victories, and to whom we can commit our own lives. The people were delighted, and we think benevolent. Pastor Tacker was made glad; and the visiting brethren highly pleased.

Bro. Humberlin, now of Healing Springs, was present, and read an excellent paper on Baptist Church History. It was requested for publication. Dr. Stone made a capital address on Christian Education, and Pastor Tucker gave interesting statements of Baptist interests in the piney woods country of South west Alabama and Southeast Mississippi.

A paper of temperance was sent by Bro. Patton, which was read and easily discussed. Bro. Phillips spoke somewhat in detail on colportage work, giving interesting information.

On Lord's Day L. A. Duncan gave a blackboard lecture at 10 a.m.; Dr. Stone preached at 11 a.m., and Bro. Rogers at 2 p.m. to the people and the people's cause. No Mississippian, or Brethren Lucas, of Clarke Southerner we had add, has county, and Bro. Revell, of ever left a greater impress on a Texas. But we cannot be more explicit in this article.

L. A. D.  
Good News.

DEAR RECORD:—Liverpool Baptist church sends greetings to her sister church in Central America; a man of strong common Association in that she has just closed a most precious meeting; the members greatly revived, all her backsiders reclaimed, and

the cemetery was the longest ever many since known. Our dear

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We clip the following from an esteemed exchange:

"The large crop of perjurers

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pealing. The

and

**N. M. U.**  
**Department.**

MISS MARY P. HACKETT, EDITOR

Incidents in China.

In Chining Chew the Presbyterian Doctor asked me to ride around with him to see a sick foreigner at the Catholic place. The sick man seemed to be an Austrian, and his cot was in a little bare room on the second floor, with no decorations save a picture of the Virgin and her son, and a crucifix. A young man was attending, who could not speak English. It was my first visit to the Catholic establishment in that city, and it was with some interest I observed the place. There were rows of two story buildings, and evidences of much work having been done to fit up a large compound. In a large courtyard the stone hewers, perhaps a hundred of them, were preparing stone pillars, and other parts of a great church which was in course of construction. I had a long conversation with one of the foreign priests in Chinese. The Catholics have been in China for over two hundred years, and since their first success they have never died out, though they had to endure very heavy persecution at one time. Since the coming of the foreign influence they have prospered to a wonderful extent. Their methods and means are the same as in other places, and they are hated very much by the heathen; a large part of which hate falls upon those who are not guilty of being Catholics. The Catholic missionaries have shown wonderful courage, and in many cases their self-sacrifice is very great. Just in our immediate section they have some old stations, more than a hundred years old, and I have recently learned that they are increasing very rapidly. They

have just begun to build in one of the most anti-foreign cities in this part of China, the old home of the great Chinese sage, Confucius, as an effort of more than twenty years to get a foothold. All over China we hear of them going about quietly, pressing their way into cities, sometimes by kindness, sometimes by the force of the French or German Minister at Peking. After all, the change from being a heathen to a Catholic is merely a change in name to the great mass of those who enter the Roman church. Their work in China increases the difficulty very much from a Protestant standpoint.

Rev. W. D. Herring brought a bicycle into this part of the earth a little more than a year ago, and the little matter seems to have raised the temperature of these interior missionaries to a fever heat, namely, a bicycles fever. It has even caught among the Chinese, and now some wealthy celestials may be seen trying their fortune on the little steel charmer! One dozen wheels have recently arrived, and other orders are going out. The wheel has proved its capacity to move over a roadless country, along narrow paths, over sand, in ruts, over stones and hills; snow and ice do not stop it, and the village boys, the pest of foreigners in China, do not seem to be able to overtake it! Silently the glittering thing glides swiftly along by the temples of the dead gods, and through fields of growing wheat.

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the other day, over such roads as we have here, in nine hours and a quarter. It is used mostly to visit the villages and stations where work has been opened. Yes, the Gospel has entered on wheels, on shining steel and soft rubber! Railroads are beginning to be a reality at last in this slow land, and a mail system. But we are so far away from them that their influence is felt no more here in interior than the rays of winter sun on the North Pole.

While we were walking down

the street of a village the other day we saw them putting up a new temple. Later one of the citizens told us that the people gave this money to put up a temple in order to gain merit,

and that there names are engraved on a stone afterwards and put in the temple. On a trip of three-days we saw several new temples, and the fact that they are rebuilding so many of them suggests that heathenism is not dead. The great mass of the Chinese people, including the rulers, have not the least idea of changing at all from the ways of their ancestors. If China is converted in four centuries we may be satisfied.

W. E. CROCKER.  
Chinkiang, China, May 22, 1897.

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